A List of Books

AND

GENERAL INDEX

TO

JOHN REEVE & LODOWICK MUGGLETON'S

WORKS:

BEING THE THIRD AND LAST TESTAMENT OF THE ONLY GOD OUR LORD JESUS CHRIST.

It may be well to remember the counsel of Gamaliel, Acts v. verses 38 and 39,—"And now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

"The people that sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up."—Mat. iv. 16.

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INTRODUCTION.

Beloved Brethren,

The following Books may be considered the whole of the writings of the Lord's last Prophets, JOHN REEVE and LODOWICK MUGGLETON, as far as the Church is in possession of.

We have given the contents of each Book to render reference more easy to those that would willingly be instructed in the knowledge of the true God and their own eternal salvation.

JOSEPH and ISAAC FROST.

St. John's Square, Clerkenwell,
LONDON, 1846.

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V. Of the creating that reprobate Angel-Serpent that beguiled Eve, and became a Man.

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will be opened at the last judgment. 3. Signifying the three commissions of the law, the gospel, and the spirit. 4. The heathen are judged by the law of of their conscience, having not had the Scriptures. 5. The Prophet's heavenly conclusion.

AN OCCASIONAL DISCOURSE

From the first and second verse of the Second Chapter of the DIVINE LOOKING GLASS; *concerning the Prophet Reeve, that Darkness, Death, and Hell, lay secretly hid in the spiritual earth eternally with God.—By the Prophet Muggleton, Sept. 28th,* 1668. [See the end of the Looking Glass.]

JOYFUL NEWS FROM HEAVEN;

Or, the last intelligence from our glorified JESUS *above the stars, wherein is infallibly recorded how that the soul dieth in the body.*

1. The soul's mortality proved.
2. The vanity of dreams.
3. The soul's sleeping in the dust.
4. The mystery of the dispute between Christ and the woman of Samaria; or, true worship discovered.
5. No spirit without a body.
6. Baptist's commission counterfeited.
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A TRUE INTERPRETATION

Of the Eleventh Chapter of the Eleventh Revelation of St. John, and other Texts in that Book; as also many other places of Scripture.—Whereby is unfolded, and plainly declared, the whole counsel of God concerning Himself, the Devil, and all Mankind, from the foundation of the world to all eternity.—Never before revealed by any of the sons of men until now.

CHAPTER.

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XXIX. Of the reed wherewith the city was measured. The equality of the twelve foundations. Of the angel which showed John these things by way of vision.

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XLV. Whom the kingdom of Heaven was taken from, and unto whom it was

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XLVI. What is meant by the beast that ascended out of the bottomless pit; and what is meant by the bottomless pit. What is meant by Satan's being shut up a thousand years. What the keys of Heaven and Hell are; and what is meant by Satan's being loosed.

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XLVIII. The parable of Dives and Lazarus opened. Concerning the resurrection and the necessity thereof. What is meant by a drop of cold water to cool the tongue. Abraham's bosom, the kingdom of Heaven; Cain's bosom, the kingdom of Hell.

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L. What is meant by the streets of the great city, and why called Sodom and Egypt.

LI. What is meant by people, and kindred, and tongues, and gentiles. What is meant by painting the tombs of the prophets, and garnishing the sepulchres.

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LIII. Of the Gentiles painting the tombs of Christ and his apostles, as the Jews did those of Moses and the prophets.

LIV. Of rejoicing over the death of the prophets, and of sending gifts one to another.

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LVI. The death of Christ procured a greater power to himself than he had before. What is truly meant by the prince of this world.

LVII. How the spirit of life from God in a commission quickeneth that which is spiritually dead. That the apostle's commission of the Holy Ghost was the spirit of life from God. What is meant by the great fear that should come upon men.

LVIII. Concerning two thousand two hundred and sixty days, and the three days and a half. What is meant by the woman that hath the eagle's wings, and what the wings of the eagle were, and the wilderness she did flee into. What is meant by the woman clothed with the sun, the moon under her feet, and the crown of twelve stars upon her head. What the earth was that swallowed up the flood.

LIX. Who it was that did hear the great voice from Heaven.

LX. Who it was that made Christ's face to shine, and his garments glitter; and who the angels were that watched over him. Of the two prophets ascending into Heaven. What is meant by their enemies that shall see them.

LXI. What is meant by the word earthquake in the commission of Moses.

LXII. A further explanation of the said earthquake.

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LXIV. Interpretations of several Scriptures concerning earthquakes. What is meant by the same hour the earthquake should be.

LXV. What the sun was which was as black as sackcloth of hair; and how the moon was like blood.

LXVI. The revelation of the spirit only knoweth the distinction of earthquakes.

LXVII. What is meant by the city;

what by the tenth part of it. What by the seven thousand that should be slain; what the remnant was that was sore affrighted, and gave the glory to God. How the Jews and Gentiles are called the city of God.

LXVIII. What is meant by the first and second woes, and when they were past, which did belong to the two commissions of the law and the gospel.

LXIX. Of the third woe which is to come anon; how it doth belong to the third commission. How the kingdoms of this world are become Christ's, and in what manner he will reign.

LXX. Of the four and twenty elders, and what they are. The difference of glory in the four and twenty elders.

LXXI. Who it was that gave thanks to God. Faith looks at things to come, as in present being. Of God's putting an end to all time. The glory which shall be given to his prophets and the seed of faith. The end of the kingdom of reason, and the eternal destruction of the devil and his seed, with the place of their torment.

LXXII. The difference between the temple of God in the state of mortality and of immortality. The interpretation of the two covenants.

LXXIII. How Christ came by water and blood explained. Of the three that bare record in heaven, and the three that bare record on earth, and what they are.

LXXIV. Of the commission of the Spirit, which is the last record in the earth. The Witnesses' names, and their authority and power concerning the spiritual and eternal condition of mankind.

LXXV. All spiritual counterfeit powers brought down by the commission of the Spirit.

LXXVI. The Witnesses of the spiritual commission; their sentence upon false Christs and false prophets.

LXXVII. How the two Witnesses of the commission of the Spirit, may be said to be the two Witnesses mentioned in the Eleventh of the Revelation.

LXXVIII. As the reed signified John's Revelation, so Revelation is the reed of of the Witnesses of the spiritual commission, to declare the deep mysteries of God hidden in the Scriptures, and to finish them. The spirit of prophecy in the three commmissions of water, blood, and spirit, opened.

LXXIX. How the Witnesses of the spiritual commission are like the olive tree, the candlesticks, and the spiritual light of the world.

LXXX. How, and what fire it is proceedeth out of the mouths of the Witnesses of the Spirit, and how they shut Heaven, and turn waters into blood.

LXXXI. How the declaring of the true God, the right Devil, and other mysteries, is the finishing of the Witnesses of the commission of the Spirit's testimony, and are forerunners of Christ's coming to judgment.

LXXXII. How the same beast that did arise out of the bottomless pit, and did make war against the Witnesses of the water and blood, upon the finishing their testimony, hath risen and made war against the Witnesses of the Spirit, upon the finishing of theirs.

LXXXIII. How the Scriptures are the dead bodies of the Witnesses of the Spirit. None can interpret the Scriptures truly but the Witnesses of the Spirit.

LXXXIV. How the commission of the Spirit is as spirit and life from God, and maketh the dead bodies to stand upon their feet, to the justifying of the seed of faith to eternal happiness; and the condemnation of the seed of reason to eternal endless misery.

A TRUE INTERPRETATION

Of all the chief Texts and mysterious sayings and Visions opened, of the whole Book of the Revelation of St. John; whereby is unfolded and plainly declared those wonderful deep Mysteries and Vi-

sions interpreted, concerning the true God, the Alpha and Omega, with variety of other heavenly secrets which have never been opened nor revealed to any man, since the creation of the World to this day, until now.

CHAPTER.

I. What is meant by him that is, which was, and which is to come; and of the seven spirits, or seven blessings of the seven churches of Asia.

II. What is meant by eating of the tree of life; and of not being hurt by the second death; and of the hidden manna; and what is meant by ruling with a rod of iron.

III. What is meant by not blotting a man's name out of the book of life; and by being a pillar in the temple of God; and by him that overcometh.

IV. What is meant by the seven spirits of God; and how those seven spirits are but one spirit.

V. What is meant by the throne of God; and that there is a kingdom above the stars, as there is here below.

VI. How Jesus Christ is called by the Spirit, the Alpha and Omega, and how God was in a two-fold condition, and so made capable to suffer the pains of death.

VII. The resemblance and likeness of the seven churches of Europe unto the seven churches of Asia; how their ministry doth differ; and how their reward will differ also.

VIII. A further interpretation of the throne of God in Heaven; and of the seven lamps burning with fire; and of the seven spirits of God.

IX. What is meant by the sea of glass in Heaven; and of the four beasts full of eyes; and how Christ is called David's Lord, and David's son; and the difference of the four beasts in their forms, yet all but men.

X. The interpretation of the six wings the four beasts had apiece; and what is meant by their being full of eyes before and behind; and of their giving thanks, praise, honour, and glory to Christ as he is the Creator.

XI. The difference of the power of God as he was the Creator and his power as he is a Redeemer there being a two-fold state and condition in God; what is meant by the book of life, and the seals on the back side.

XII. How John wept because he could see none in Heaven, nor in earth that could open the book of life; how the lion of the tribe of Judah doth prevail to open the book as he is the Redeemer, and not as he is the Creator; and what is meant by the seven horns.

XIII. A further interpretation of the seven horns; and what is meant by ten days tribulation; and by the seven eyes; how Christ opened the book of life, as he is a son.

XIV. The interpretation of the song of Moses and of the Lamb; why Moses's song may be called an old song, and the song of the Lamb a new song; and what is meant by the golden vials and harps.

XV. The interpretation of the white horse; and he that sat upon him; and in what manner he went forth to conquer; and what the bow in his hand signifies.

XVI. What is meant by the red horse, and he that sat thereon.

XVII. The interpretation of the black horse, and him that sat thereon; and what is meant by not hurting the oil and the wine; and what is meant by the oil and the wine.

XVIII. The interpretation of the pale horse, and him that sat thereon; and what is meant by hell that followeth him.

XIX. What is meant by being slain under the altar; and how their blood cried unto God for vengeance.

XX. How the heavens may be said to be rolled up like a scroll; and where the place of the reprobates shall be.

XXI. What is meant by the four angels who had power over the wind; and what

by the sealing of the servants of God in their foreheads.

XXII. What is meant by the first and second angels sounding; and of the mountain burning with fire; and what is meant by the third part of creatures that died in the sea.

XXIII. What is meant by the star that fell from Heaven, and how it burned like a lamp.

XXIV. What is meant by the rivers and fountains of waters being made bitter; and how those that drank of them died.

XXV. What is meant by the sun being smitten that she could not shine, but a third part of her only; and what is meant by the moon and stars being smitten; and how a third part of them did not shine, nor gave light in the night.

XXVI. What is meant by the star that fell from heaven unto this earth; what is meant by the bottomless pit, and the key that openeth it; and of the smoke that did arise out of the bottomless pit.

XXVII. What is meant by the smoke of of the pit, and by the locusts that came out of it; how the saints are called green grass and trees.

XXVIII. What the four angels were; and how men's heads may be said to be like lions' heads; and what is meant by fire, smoke, and brimstone that issued out of their mouths.

XXIX. What the serpent is; and how they may be said to be the tail; and how they may be said to have stings; and how they do hurt.

XXX. How the papist, episcopal, presbytery, and independent ministry do resemble the angels of the churches of Ephesus, Smyrna, Pergamos, and Thyatira; and what judgments did follow.

XXXI. How the baptist, ranter, and quaker doth their ministry resemble the angels of the churches of Sardis, Philadelphia, and Laodecea; and how plagues doth follow at, and in the sounding of their ministry.

XXXII. The interpretation and difference between the dragon's ten horns, and the beast's ten horns; and how they may both be said to have seven heads a piece.

XXXIII. No true faith upon earth, but in the time of a commission from God.

XXXIV. The interpretation and distinction why men may be called a dragon, devil, or serpent; and how the seed of reason may be said to be in Heaven.

XXXV. How the beast may be said to be like a leopard; what is meant by his feet being like the feet of a bear, and his mouth like the mouth of a lion; and what is meant by his deadly wound being healed.

XXXVI. What is meant by the tabernacle in Heaven, and by those that dwell in it; how the saints are not called the world; and how they may know their names are written in the book of life.

XXXVII. What is meant by the beast out of the earth with two horns like a lamb, and what the two horns do signify; and how those miracles he wrought were counterfeit and mere shadows.

XXXVIII. What is meant by the image, and how the image may be said to speak.

XXXIX. What is meant by receiving the mark of the beast in the forehead and in the right hand; and how they may be said to have the name of the beast and the number of his name.

XL. The interpretation of the number of the beast; and how he may be said to be six hundred three score and six, and yet but the number of a man.

XLI. What is meant by the Lamb that stood upon Mount Sion; and what those hundred forty and four thousand were who stood upon Mount Sion with him; and how the voices of the saints are called the sound of waters, and as the noise of thunder.

XLII. The interpretation how men and women may be said to be not defiled with women, and in what sense they may be called virgins; and why the Jews are called the first fruits unto God; and who the angel was that did fly in the midst of heaven; and how the everlast-

ing gospel was preached to every nation, and kindred, and tongue, and people.

XLIII. The difference between the temporal Babylon and the spiritual Babylon expounded; and how men may be said to drink the wine of the wrath of her fornication.

XLIV. How Christ is called by the Spirit the Son of Man; and what is meant by the white cloud, and the crown of gold upon his head; and what is meant by the sharp sickle in his hand; and what is meant by reaping the earth; and how the wine press of God's wrath is trodden without the gates, or city of Jerusalem; and what the city is.

XLV. How the saints of God are capable to stand upon a sea of glass in Heaven, as men may upon this earth, they being spiritual bodies.

XLVI. What is meant by the seven vials of God's wrath poured out upon the earth; and what angels they were that poured them out; and why they are called seven angels; and how the angel of the gospel doth pour out his plagues, as the angel of the law did.

XLVII. The interpretation of the waters being turned into blood; and how the waters of the soul of man is turned into blood in the spiritual, as the natural waters of Egypt were.

XLVIII. How the seed of reason did drink the saint's blood; and how they must drink their own blood; and what is meant by pouring out the vial upon the sun; and by scorching men with fire.

XLIX. The interpretation of the kingdom of darkness in the temporal; and what that darkness signifies.

L. How the spirit of Cain doth run through all wicked Herods; and how the land of Goshen doth signify true light; and the land of Egypt, hell, death, and darkness.

LI. What is meant by the great river Euphrates in the natural and in the spiritual; and how it may be said to be dried up; and who they are that are called kings of the earth.

LII. How these three unclean spirits, like frogs, proceeded from one spirit, and yet by their several operations and workings, they may be called three.

LIII. A further interpretation of the dragon, beast, and false prophet; and how all the worship set up by them is false.

LIV. An interpretation of the operation of that wisdom that cometh out of the dragon's mouth; and why it is called by the Spirit, an unclean spirit, like a frog.

LV. What the unclean spirit is that came out of the beast's mouth; and how they are clothed in scarlet.

LVI. What is meant by the false prophet; and how he cometh to be clothed in sheep's clothing; and how these three unclean spirits, like frogs, deceive one another, and all people else.

LVII. What is meant by the great earthquake, and by that great hail; and how every stone may be said to weigh a talent; and how mingled with fire and brimstone.

LVIII. How the spiritual Babylon is compared unto the temporal; and how false worship may be and is called mystery Babylon, in opposition to the mystery of God; with many other things opened; and how, and when the sceptre departed from the Jews, and how the Gentiles worship is idolatrous, and so becomes, or makes up that great city, mystery Babylon, the mother of harlots; and what is meant by her fornication.

LIX. How the kings of the earth may be said to commit fornication; and how the saints do drink the wine of the wrath of her fornication; how the scarlet colored beast doth carry the whore; and how she sits upon the beast; and what is meant by the beast, and why called a scarlet-coloured beast.

LX. The interpretation of the woman, and how she is arrayed in scarlet colour, and purple and precious stones, with a golden cup in her hand; and what these things do signify; and how the woman may be said to be drunken with the blood of the saints.

LXI. The interpretation of the beast that was, and is not, yet is; and how he may be called the eighth, and is of the seven; with other deep secrets.

LXII. How the woman may be said to sit upon seven mountains; and what the mountains are.

LXIII. The interpretation of the ten horns; and what is meant by their having power one hour with the beast; and how they make war with the Lamb; and what weapons they fight with; and with what weapons the Lamb doth overcome them.

LXIV. How the ten horns received power from the beast to persecute the saints; and how the same ten kings received power from God to make the whore desolate, to fulfil God's will; yet all but wicked kings, yet they did his will.

LXV. How all this Seventeenth Chapter was showed unto John by vision, and none could interpret it, but he that hath a commission from God.

LXVI. The difference between the temporal Babylon and the spiritual Babylon; and how this spiritual Babylon is called an habitation of devils, and a cage of every hateful bird, and a hold of every unclean spirit; and how the kings of the earth, and all nations committed fornication with her.

LXVII. How the saints may be said to come out of her; and how she must drink her own blood; and what is meant by filling her cup, and giving it her double to drink; and what manner of famine and fire she shall be destroyed with.

LXVIII. What is meant by the merchant's standing afar off, for fear of her torment.

LXIX. How the prophets and apostles are bid to rejoice over the destruction of the great city, in that God hath avenged himself on her.

LXX. How the seed of reason doth walk in the paths of the Scriptures, they cannot find out the true God; but the seed of faith can find out God in all those narrow paths where he doth walk; and how the voice of mirth did cease when Babylon was destroyed; and the blood of prophets and saints was found in her.

LXXI. How the four beasts and four and twenty elders, and saints do sing praise unto God for the perpetual downfall of spiritual Babylon.

LXXII. What is meant by the voice of many waters; and the voice of mighty thunderings; and how the saints are married unto God.

LXXIII. What is meant by the white horse, and by the many crowns that he had on his head; and of the difference of glory between the work of creation and the work of redemption; and how it may be said that no man knew his name but himself.

LXXIV. The interpretation of the garment of Christ down to the foot; and his vesture dipt in blood; and what is meant by treading the wine fat.

LXXV. What is meant by the armies in Heaven that follow Christ; and how they all sat upon white horses; and how Christ trod the fierceness of the wine press of Almighty God, and yet not his Father's wrath.

LXXVI. The interpretation of the name of Christ written upon his thigh; and how he may be called King of kings, and Lord of lords, in respect of the power of his creation, and the power of his redemption; and how his death got power over sin, death and hell, so that he can dispose of death now as he pleases, for his own glory.

LXXVII. What is meant by the fowls of Heaven; and what the supper is they are invited unto; and what it is they must have to supper; and how the saints may be said to eat the flesh of kings, and of captains, and of mighty men.

LXXVIII. How the temporal power signifies the beast, and the spiritual power signifies the false prophet; and how they are both cast alive into a lake of fire and brimstone; and what is meant by the remnant that were slain with a sword that came out of his mouth; with the end of the Nineteenth Chapter.

LXXIX. The prophet's prayer and thanksgiving unto Jesus Christ, the only God, who became very man, and yet was very God at the same time.

LXXX. What is meant by Gog and Magog; and how the camp of the saints may be said to be compassed about in all the four quarters of the earth; and what that fire is that came down from Heaven.

LXXXI. How non-commissionated men are those that do add unto the propheey of this book of the Revelation, and to all the Scriptures; and how the plagues written in that book will be added unto them, for going before they were sent of God.

LXXXII. How men are said to diminish or take away from this book; and how he hath his part taken out of the book of life.

A TRUE INTERPRETATION OF THE WITCH OF ENDOR,

Spoken of in the first book of Samuel, xxviii. *chap., beginning at the* 11*th verse, showing:—*

1st. How she and all other witches do beget or produce that familiar spirit they deal with, and what a familiar spirit is, and how those voices are procured, and shapes appear unto them, whereby the ignorant and unbelieving people are deceived by them.

2nd. It is clearly made appear in this Treatise, that no Spirit can be raised without its body, neither can any spirit assume any body after death; for if the spirit doth walk, the body must walk also.

3rd. An interpretation of all those Scriptures, that doth seem as if spirits might go out of men's bodies when they die, and subsist in some place or other without bodies.

Lastly. Several other things needful for the mind of man to know, which whoever doth understand, it will be great satisfaction.

THE NECK OF THE QUAKERS BROKEN,

Or cut in sunder, by the two-edged sword of the Spirit, which is put into my mouth.

LODOWICK MUGGLETON.

1. In a Letter to Edward Bourne, a Quaker.
2. A Letter of Samuel Hooton, and W. S., to Lodowick Muggleton.
3. In answer to a Letter of Samuel Hooton, and W. S.
4. A Letter of Richard Farnesworth to Lodowick Muggleton.
5. In Lodowick Muggleton's Answer to Richard Farnesworth's Letter.
6. In Lodowick Muggleton's Reply to Richard Farnesworth's printed Pamphlet.

A LETTER

Sent to THOMAS TAYLOR, *Quaker, in the year* 1664, *in answer to many blasphemous sayings of his in several pieces of paper, and in the margin of a book. Amongst many of his wicked ignorant sayings, I have given an answer to some of the chief and main things of concernment for the reader to know. The particular heads are seven:—*

1st. That Christ could not make all things of nothing.

2nd. That earth and waters were eternal, and out of that matter God created all living creatures.

3rd. That there was a place of residence for God to be in when he created this world.

4th. How all children are saved, though the seed of the serpent, if they die in their childhood.

5th. Of the difference between the fruit of the womb, and the fruits of the flesh; and how they are two several trees, and two several fruits.

6th. How the seed of faith, the elect seed, did all fall in Adam, and therefore made alive in Christ; and how the reprobate seed did not fall in Adam, so not made alive in Christ; and what it is that purifics the Quakers' hearts.

7th. How Adam and Eve were not capable of any kind of death before their fall; and how their fall did procure but a temporal death to all the seed of Adam; but the fall of the serpent did procure an eternal death to all his seed, who live to men and women's estates, and more especially to those who doth deny the person and body of Christ to be now living in Heaven, above the stars, without a man, as all the speakers of the Quakers do.

A LOOKING GLASS,

For George Fox, *the Quaker, and other Quakers; wherein they may see themselves to be right devils. In answer to* George Fox, *his Book, called* Something in Answer to Lodowick Muggleton's Book, *which he calls,* The Quaker's Neck Broken. *Wherein is set forth the ignorance and blindness of the Quaker's doctrine of Christ within them; and that they cannot, nor doth not know the true meaning of the Scriptures, neither have they the gift of interpretation of Scripture, as will appear in those several heads set down in the next page following:—*

CHAPTER.

I. Of a catalogue of damned Quakers.

II. Showeth the ignorance and foolishness of George Fox.

III. How the Quaker people are altogether ignorant of heavenly secrets, so become the greatest despisers of them.

IV. A discovery of the Quakers' blindness, which cannot discern whether a man that preaches the gospel ought to have his commission from Christ without him, or from a Christ within him.

V. Showeth how ignorant and dark the Quaker's people are in the knowledge of the right devil and of the serpent's seed.

VI. How the soul of man is mortal and doth die, yet Fox thinks it impossible to prove by Scripture.

VII. How it was no lie to accuse the Quakers of sin and blasphemy.

VIII. The right devil proved.

IX. How the Quakers are mistaken in the flesh and bone of Christ.

X. How God hath made the Witnesses of the Spirit judge in his stead.

XI. Showeth that the body of Christ's flesh and bone is distinct of itself, and and not in the Quaker's bodies, neither are they members of his body.

XII. Showeth by Scripture how Christ dwelleth in his saints, and how it may be said they are flesh of his flesh, and bone of his bone.

XIII. How Fox is proved a devil, because he cannot give a reason that he is no reprobate.

XIV. An explanation how George Fox and other Quakers may be said to appear before the judgment seat of Christ.

XV. A further interpretation concerning the judgment seat of Christ.

XVI. How the sentence and curse hath subdued those witchcraft fits in the Quakers.

XVII. How spirits cannot assume what shapes they please, neither can there appear any spirit without a body.

XVIII. How the true God is no bigger than the compass of a man, and no spirit without a body, as the Quakers doth vainly imagine.

XIX. How the Quakers may see themselves to be right devils.

XX. How the Quakers are more antichristian in their doctrine than the pope.

XXI. How the body of Christ's flesh and bone is distinct from the Quaker's bodies.

XXII. That which killed the righteous and the just, it was the spirit of reason, the devil in man that always did it.

XXIII. A difference between reasonable and unreasonable men, and a further discovery that reason is the devil.

XXIV. How the soul of Christ died, and the ignorance of the Quakers discovered in the death of their own souls.

XXV. It is proved that Christ, the only God, is not in this world at all, in his person or essence.

XXVI. How men cannot worship God in spirit and truth without bodies; and how Muggleton never was in the spirit of Solomon, nor never shall be.

XXVII. A great stir the Prophet Muggleton hath to keep the Quakers' spirits out of Christ.

XXVIII. How Fox justifies the magistrates persecuting of me in Derbyshire.

XXIX. How the curse of Muggleton shall remain upon Fox to eternity.

XXX. How the curse and sentence of Muggleton shall be over and upon the spirits of the Quakers to eternity.

XXXI. How the law written in the Quakers' hearts, is that Christ they could have spoken in, had they never seen letter of Scripture, nor man that professeth it.

XXXII. How their confidence will fail them in the day of trouble.

XXXIII. How Fox shall see no other God or judge, but that sentence Reeve and Muggleton hath passed upon him.

XXXIV. A reproof for Quakers for rejoicing in my sufferings, and being sorry the magistrates did not punish me more than imprisonment.

XXXV. How it doth belong unto mortal men that are chosen of God, to interpret Scripture, and not unto Christ himself.

XXXVI. How every true prophet and minister of Christ hath power to open the book of conscience.

In the last place, I shall say something as to the Quakers principle and practices.

A Letter to Sara Coppin, Quaker.

A Letter to Richard Chair, Quaker.

THE ANSWER TO WILLIAM PENN, QUAKER,

His Book, entitled, "The New Witnesses proved Old Heretics." *Wherein he is proved to be an ignorant spatter-brained Quaker, who knows no more what the true God is, nor his secret decrees, than one of his coach-horses doth, nor so much: "for the ox knoweth his owner, and the ass his master's crib," but* PENN *doth not know his Maker, as is manifest by the Scriptures which may inform the reader, if he mind the interpretation of Scripture, in the discourse following:—*

1 That God was in the form, image, and likeness of man's bodily shape, as well as his soul, from eternity.

2. That the substance of earth and water was an eternal, dark, senseless chaos, and that earth and water was eternal in the original.

3. That the soul of man is generated and begot by man and woman with the body and are inseparable.

4. That the soul and body of man are both mortal, and doth die and go to dust until the resurrection.

5. That to fulfil the prophecy of Esaias, God descended from Heaven into the virgin's womb, and transmuted his spiritual body into a pure natural body, and became a man child, even the child Jesus, Emanuel, God with us.

6. That God, by his prerogative power, hath elected the seed of Adam to be saved, and hath pre-ordained the seed of the serpent, such as Penn, the Quaker, is, to be damned, without any other inducement, but his own prerogative will and pleasure.

7. A reply to the discourse between Penn and me.

8. What is meant by the armour of God, the wilderness, and the wild beasts I fought with in the wilderness.

AN ANSWER TO ISAAC PENNINGTON, ESQ.,

His Book, entitled, "Observations on some passages of LODOWICK MUGGLETON'S Interpretation of the Eleventh Chapter of the Revelation;" *also some passages of that Book of his, entitled,* "The Neck of the Quakers Broken;" *and in his Letter to Thomas Taylor.—Whereby it might appear what spirit the said* LODOWICK MUGGLETON *is of, and from what God his commission is; as by what authority his spirit is moved to write against the people called Quakers. Written to inform those that do not know the antichristian spirit of false teachers, in these our days.*

By LODOWICK MUGGLETON.

A STREAM FROM THE TREE OF LIFE;

Or the Third Record Vindicated. Being the copies of several Letters and Epistles wrote by the two last Witnesses of Jesus Christ; wherein truth rides triumphant, and imagination is confounded.

1. A copy of a letter to W. Madgate, proving that God takes no immediate notice.
2. To Walter Bohenan on the same subject.
3. To James Whitehead, answering six queries.
4. To Colonel Phaire, concerning eating the flesh of devils; as also explaining the mustard grain,—Luke xiii. 19.
5. To Edward Fewteril, concerning witchcraft.
6. A discourse between John Reeve and Richard Leader, wherein philosophy is confounded.
7. To Thomas Tomkinson, relating, in part, the Prophet's sufferings for declaring the truth.
8. An Epistle to a Quaker, showing the blindness of those people.
9. An Epistle of the Prophet Muggleton's, proving his power to give sentences; also explaining how the devil entered the herd of swine.
10. To Christopher Hill, containing his own, Thomas Martin, William Young, and Elizabeth Wyles's blessing.
11. To Alice Webb, containing the six principles, and her blessing.
12. To a friend concerning true and false preachers.
13. An Epistle concerning spirits.
14. To Isaac Pennington, Esq., concerning God's visibly appearing in flesh.
15. The death of Moses unfolded.
16. An Epistle proving Christ had inherent power to die and live again, without assistance from any in Heaven, or on earth.
17. To Ann Adams, showing the peace of a pure life.

SACRED REMAINS;

Or a Divine Appendix; being a collection of several Treatises, Epistolary and Public, originally written above fifty years, by the Lord's last immediate Messenger, JOHN REEVE; *and now, after careful examination by the most correct copies, communicated for the consolation and establishment of the Church of Christ, by their brethren, whose faith in these, and all other his irremandable declarations, doth and (by Divine protection) will remain unshaken to eternity.*

1. Queries sent to Mr. Sedgwick by the Prophet, John Reeve.
2. Mr. Sedgwick's replies.
3. The Prophet's answer to Mr. Sedgwick.
4. Of the one personal uncreated glory.
5. The Prophet John Reeve's answer to a Letter sent him by Esquire Pennington.

6. John Reeve's Epistle sent to the Earl of Pembroke.
7. John Reeve's Epistle to his kinsman.
8. What was from eternity.
9. A general treatise of the three records or dispensations.
10. A cloud of unerring witnesses plainly proving there neither is nor ever was any other God but Christ Jesus the Lord.
11. Scriptures proving that Christ Jesus is the only God.

A BOOK OF LETTERS,

Or SPIRITUAL EPISTLES: *being Copies of one hundred and sixty eight Letters, written by the two last Prophets and Messengers of God,* JOHN REEVE AND LODOWICK MUGGLETON; *containing variety of spiritual Revelations, and deep Mysteries, manifesting to the elect seed the prerogative power of true Prophets; who by virtue of their commissions, did truly give blessings of life everlasting to those that believed their declarations; and to all despising Reprobates the curse or sentence of eternal damnation. Collected by the great pains of Alexander Delamaine, the elder, a true believer of God's last commission of the Spirit; intended at first only for his own spiritual solace; but finding they increased to so great a volume, he leaves it to his posterity, that ages to come may rejoice in the comfortable view of so blessed and heavenly a treasure.*

SUPPLEMENT TO THE BOOK OF LETTERS;

Being the Copies of twenty-three Letters, written by JOHN REEVE AND LODOWICK MUGGLETON.

THE ACTS OF THE WITNESSES OF THE SPIRIT,

In five parts; by LODOWICK MUGGLETON, *one of the two Witnesses, and true Prophets of the only high, immortal glorious God, Christ Jesus; left by him to be published after his death.*

CHAPTER.

I. The Prophet showeth first that Moses and the Prophets did record strange and wonderful things; as also their Revelations which we are bound to believe.

II. The Prophet makes a rehearsal of the Acts of the Apostles in the New Testament, and of the Lord Christ; and how that they were written for the comfort of the seed of faith; after which he enters upon the third Record and shows the cause of his writing, some of the most principal Acts of the Witness of the Spirit, under this third Record.

III. Of the birth, parentage, and trade of the two Witnesses, and how the Prophet's nature led them forth to all sobriety, hating drunkenness, and of their inclining to the principles of those called Puritans, and of their being persuaded from judging cases of conscience before they knew the truth.

IV. How the secret providence of God prevented the expectation of the Prophet, in his choice of a wife, and in his desire of riches, of the Prophet's zeal for the law, and a righteous life.

V. The Prophet shows his care, his fear, and zeal in the law of God, and of the working of his thoughts, and height of the Puritan religion.

VI. After the Prophet hath given a description of his marriage, of his wives, and of his children, from the twenty-sixth year of his life, to the thirty-eighth; he then shews the alteration of the religion in the Puritan people, and of the confusion that was amongst them.

VII. The Prophet shows his great dissatisfaction and loss in religion, even almost to despair; yet in the conclusion resolves to hold his integrity, to do justly and keep from actual sin, but mind reli-

gion no more, but left happiness and misery to God's disposal.

VIII. The Prophet gives a description of John Tane, and John Robins, being counted greater than prophets, and sets forth their appearance and wonderful actions.

IX Of the Prophet's application concerning these wonderful things, and of his qualification.

X The Prophet here shows of a melancholy that came upon him, and afterwards of two motions arising in him, and spake as two living voices.

XI. The Prophet's further reasoning in himself how hardly God dealt with him; and of his reasoning against Adam; and shows how a contrary seed, or voice in him, repelled his argument.

XII. The Prophet raiseth arguments more to give him some hope that he might escape hell; but another motional voice gave answer, which quite frustrated all his hopes again.

XIII. The Prophet's submitting to God's prerogative power, immediately wrought in him peace and quietness of mind, even to all admiration in wisdom and ravishing excellencies.

XIV. Of the time of the Prophet's revelation; his satisfaction in it, and his resolution to sit still now, and be quiet from disputes about religion. Yet shows that providence ordered it otherwise. Of the Prophet Reeve's revelation of the raven and dove.

XV. Showing how John Reeve's revelation gave him satisfaction, and full resolution to sit still and be quiet, never meddling about religion more; but contrary to the resolutions of them both, a little while after, were made the greatest meddlers of religion of all the world.

SECOND PART.

CHAPTER.

I. Of the commission given; the Prophet Muggleton's children blessed by the Prophet Reeve; the great wisdom given unto Sarah Muggleton.

II. The transactions of the second morning; and how Thomas Turner, went with the Prophets to John Tane's, and of John Reeve's message to him; and how John Tane and his design perished and came to nothing.

III. Of the transactions of the third morning; and of the message of the Prophet Reeve to John Robins.

IV. When the Transcendant Treatise was wrote, many people were more offended with the doctrine than the commission. Of the letter sent to the ministers, and when. How the children mocked John Reeve, called him Prophet, Prophet, and followed him, flinging stones at him; and how a woman hearing this, followed the Prophet to his house, and was converted to the faith. Of sentence given upon one Penson, and its effects.

V. Of one Jeremiah Maunte, a great friend to this commission; and of a damned man and his fury; and how John Reeve entreated the people that he might lie down and expose himself to his fury, with the effects of that submission. And of one James Barker, his hypocrisy to get the blessing of John Reeve, and how he was cursed by Lodowick Muggleton, with the effects of that curse.

VI. What the Ranters' God was. And how them and their God was damned by this commission. And of the resolution of three of the most desperate to curse the Prophet Reeve and Muggleton's God.

VII. Of the dispute with Mr. Leader, a New England merchant; and of the Prophet's convincing him how that God had a body; and how God is worshipped in spirit and truth with bodies; and that there is no spirit without a body.

VIII. Of one Mr. Cooper, a great disputant, and how convinced; and how a true ministry is known from a false. Of his conversion; and how he passed sentence of damnation upon fifteen of his companions; and of his trouble for so doing without a commission; and of a minister's censuring him to be bewitched.

IX. Of one Captain Stasy, a friend to the two Witnesses, and of their dispute with a minister, proving that God was in the form of a man. And of the minister's

blasphemy, and John Reeve's passing the sentence upon him, and that he should never see any other God but that sentence; and how John Reeve was threatened with a warrant from Cromwell or the council of state; and how John replied, that if they despised as the priest had done, that he would pronounce them damned.

THIRD PART.
CHAPTER.

I. Showing how five men got a warrant from the Lord Mayor, and brought the two Witnesses before him; of their accusation; of their examination; and of their answer to it with boldness.

II. Showing John Reeve's answer to the Lord Mayor's questions, and John Reeve's question to the Mayor, what his God was, with the Mayor's answer; and John Reeve's replication to it. Of the two Witnesses commitment to Newgate.

III. Showing how the prisoners brought irons; required money of the two Witnesses; they having none, took one of their cloaks for a pledge. How long they were prisoners; the boards were their bed. And of the wickedness of some of the prisoners, which had a design to have hanged them; and how providence preserved them.

IV. Of the two Witnesses being brought to their trial. How John Reeve would not suffer the Mayor, a damned man, to speak. How the jury brought them in guilty; and of the Recorder's sentence upon them. And of several other transactions.

V. Of John Reeve's travelling to Maidstone in Kent, where he met with some enemies, and gave them the sentence, upon which they got a warrant against him. Of the notice he had and departed. Of his treatise, called, "Joyful News from Heaven." After the writing of which he died.

VI. Of Laurence Claxton; what books he wrote of his exalted pride; the believers complain of him; the Prophet forbid him for writing any more. How he humbled himself. The Prophet forgave him. And of his death.

VII. Showing how the Prophet caused "The Divine Looking Glass," to be reprinted. Of the Prophet's printing a book of the "Interpretation of the Eleventh of the Revelations;" and, "The Quaker's Neck Broken." Of his travels to Nottingham; and the transactions that passed there; and then to Chesterfield.

VIII. The Prophet travels into Cambridgeshire and Kent; and of his marriage to his third wife; and of his second journey into Derbyshire; and of his being brought before the Mayor of Chesterfield. Of his examination by the priest; and his commitment.

IX. Showing that the Prophet proved before the priest, Mayor, and Aldermen that Christ was the only God. The Priest made no replication against it, but fawning upon him with fine words, to ensnare him against the government. The Prophet's wisdom discovered it. Of his commitment.

X. The Priest gave that character of the Prophet of a wise and sober man. The Prophet gave the like character on Pendor. Of a dispute between the Prophet, and two of the officers of the town, and the keeper of the prison, and the sheriff's men. The Prophet proves three records on earth, to answer the three records in Heaven; all this in the jail.

XI. Showing the interpretation of the two past records on earth, of water and blood, being undeniably unfolded.

XII. The interpretation of the third record on earth, the record of the spirit, and who it is acted by.

XIII. The Prophet's arraignment, and examined by the judge; and he required of the judge to take bail, the judge granted it. The Mayor, Aldermen, and Recorder that committed him, saw their folly and madness, and were ashamed o themselves. How the Prophet had th love of all the prisoners. Of his printing of the whole book of the Revelations, &c.

FOURTH PART.
CHAPTER.

I. The Prophets travels into Kent. Of Judge Twisden; and of the Prophet's letter to him. Of the increase of believers.

II. Of one Captain Wildye, an honourable man. And of one Mrs Cowyle, of her faith and obedience to her husband, and of her son, a University scholar; and of his being convinced by the Prophet, both as to the ministry, law, and physic.

III. The Prophet's answer to Thomas Loe's letter. His sentence, with the effects of it. The Prophet's dispute with George Whitehead and Josiah Cole. With his sentence passed upon them both.

IV. Of Cole's being sick unto death immediately after the sentence. Of his testimony against the Prophet. Of his death. The Quaker's God described; with the nature of reason, and the law that is written in it. Of William Penn's blasphemous letter to the Prophet.

V. The answer of Lodowick Muggleton to William Penn, Quaker, his proud, presumptuous, and blasphemous letter.

VI. Of the Prophet's travels into Cambridge, Leicester, Nottingham, and Derbyshire, to visit friends there.

VII. The Prophet's house searched for books. The searchers' civility. The Prophet aeknowledges their kindness, and after sent them a gratuity. A second search for books, where several were taken. Of a great rebellion that happened upon the Prophet's absenee.

VIII. The three first assertions answered.

IX. The fourth, fifth, and sixth assertions answered.

X. The seventh, eighth, and ninth assertions answered.

FIFTH PART.

CHAPTER.

I. Of one Sir John James's oppression of Widow Brunt, and of her death; the Prophet left her executor; and how he would not sell his birthright, but arrested Sir John James's tenants. Of his great troubles and trials.

II. Of the bill of indietment, and of the cruelty of the judges.

III. The counsel against the Prophet pleads with fear and horror; the Prophet's counsel pleads, and through fear, did wrong his cause.

IV. The Prophet is brought in guilty; of his sentence and judgment; with the nature of his sufferings.

V. Showing how that the Prophet, in a short time, saw his desire (unto God) in part fulfilled.

VI. Of the Prophet's deliverance out of prison. Of the price and value that was made of him; the rewards to the two seeds at the last day.

A True account of the Trial and Sufferings of LODOWICK MUGGLETON, *one of the two last Prophets and Witnesses of the Spirit, left by our friend* POWELL, *who witnessed his trial and all his sufferings, therefore he gives a more full and particular account of the whole proceedings than the Prophet has left on record.*

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